

*Sacramentorum Encomium:*

OR THE

**PRAISE**  
OF THE  
**SACRAMENTS:**  
IN A

**LETTER** Written in the Year  
1654 to the Preacher then at *Barham*  
in the County of *Kent*, with-holding the  
Holy SACRAMENTS from a great  
number of godly souls, unless they would  
subject themselves against Laws and good  
Conscience to a Rigid PRESBYTE-  
RIAN GOVERNMENT.

Wherein the said Government is  
plainly and undeniably proved to be (of  
all other) the most Injurious to the Ma-  
gistrate, most oppressive to the Sub-  
ject, &c.

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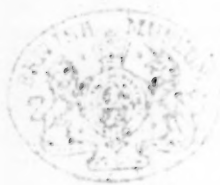
Published by a Member of the Parish of  
*Barham*, for the satisfaction of all Wel-  
affected Subjects, and good Christians.

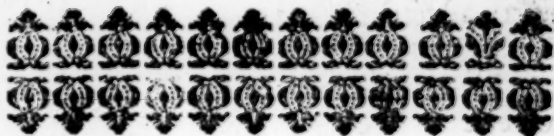
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*The Prophet is the snare of a Fowler in all his ways*  
*Hosea 9. 8.*

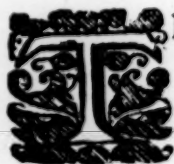
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*London*, Printed in the Year, 1661.





S I R,



He eye of the world hath now twice made his progress through all his 365 degrees, and you having received of the Parishioners of *Barham*, since you came hither, well nigh so many pounds as there are degrees for his orb to move in, during all which we a considerable number of the same Parish, having with no ordinary patience, as we (and others too) conceive, expected that you should administer the holy and saving Ordinances of our most blessed Lord and Saviour *Jesus Christ* amongst us; but to our wonderment, and grief, finding so great (we will not yet say wilful) neglect in you therein, do now, (not out of any humour of opposition, or cavelling with you, qualities which become not the servants of our Lord and Master, who is the

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Prince

Prince of peace ) but out of a sincere and hearty affection to the glory of Almighty God, and the welfare of our souls, in all humility and meekness of Spirit, earnestly desire, & implore you, from the very bottom of our hearts, as you are a Minister of *Jesus Christ*, & if as truly sent amongst us, as never chosen by us or liked of us, that you will not defraud us of that which we conceive belongs to us & our Children, & is no less then the holy *Sacraments* ordained by the Lord *Jesus* himself till the time of his second coming.

In this manifestation of our thoughts and desires, you cannot expect from us plain Countrey-men, any Rhetorical flourishes, any depth of humane learning, any wisdom, such as is that of the world; these faculties, as they are above the sphere of our capacities, so are they far beneath the level of our desires; for we seriously confess we covet not the excellency of enticing words, or of the wisdom of the men, or Princes of the world, but that which we daily and hourly beg for, is, that we may receive the Spirit of God, thereby to know Christ crucified and seasonably to apply his merits to our souls, by participation of him



him in his holy *Sacraments*.

We know that the world knew not *God*, in the wisdom of *God*, & that natural man perceiveth not, nor indeed can he perceive the things of the Spirit of *God*.

We also know that not many wise men, not many mighty, nor many noble, nor not many Princes of the world hath *God* chosen to be his favourites, but that he hath made choise of the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty, and the vile things of the world, and things which are despised, and things which are not, to bring to nought things that are : amongst which foolish and weak things, we ranck our selves, neither having attained to, nor indeed much affected the wisdom of the world, or excellency of words.

*God* he knows, our meaning is honest, and very plain, and we shall sincerely propose our very hearts and thoughts to you.

We truly confess, we speak it to your honor, we have not observed any of those vices of drunkenness or prodigality in you, which too too much abound in some men, & we do as cordially wish, that spiritual

pride, secret malice, and immoderate covetousness, (affections which many times are too too predominant in the Saints themselves) may not take up any lodging in the chambers of your (as we hope) sanctified heart: yet we must really tell you, we cannot but wounder with what face, with what reason, with what conscience you could impose, or suffer your self to be imposed upon a people, which it should seem you esteem to be no better then Infidels, or dogs; for upon what other ground, we are to seek, why you should refuse to give that which is holy unto us? we have not as yet denyed to give you temporal things, the fruits of the labour of our hands, the sweat of our browes, the issue of our brains; why should you withhold from us those which are spiritual, why should you keep back from us those tokens which our *Lord* and *Master* hath left for us? we beseech you tell us, do you think it your whole duty to get up into the Pulpit, and there only preach unto us, and by vertue thereof to extort tythes from us? in sober sadness, is there nothing else in your opinion required of a Minister of *Jesus Christ*? are there no signs and seals of the

the Covenant of grace to be delivered by you tous? is it therefore you refuse to do it, because you may think there be some amongst us, that have been railors, drunkards, wantons, fornicators, adulterers or covetous persons? why? though not guilty, we can say, (it is to be feared) such were some of you! and if you be now washed, sanctified, and justified in the name of the *Lord Jesus*, and by the Spirit of *God*, who knoweth, but by the same spirit, we may be in the like manner, washed, sanctified and justified, and if so, or desire to be so, pardon us, if we importune the seals of Grace, which may conduce to our future glory.

But if you think us, like Turks, Jews and Heathen unworthy of them, tel us so: if not, why have you withheld them from us all this while? if you will not give them us, but necessitate us to seek for them elsewhere, we then desire you to set down your reasons under your hand: in the meanwhile we demand of you, with what conscience or honor you can refuse to restore back to the poorer sort amongst us, out of that great income you receive, those moneyes they have been forced to expend

upon other Ministers, for doing that which we conceive, of right belonged to you to do; we say great income, because it is great in it self, greater in respect of the very little content you give us: for when we steadfastly look upon you, and behold you like *Janus* to have two faces, with the one looking earnestly toward our Tithes without any regard to the Sacraments, with the other toward Womens weuld, we cannot apprehend you to be other then some strange Minister, ( we will not say Monster ) rushed in amongst us, and indeed such an one, as neither we, nor our Fore-fathers ever saw in *Barham* before.

Hooker

None of your Predecessors, some of whom, without all peradventure were pious and learned men, ever, like unto your self, denied the *Sacraments* unto us: they knew them to serve as bonds of obedience to *God*, strict obligations to the mutual exercise of Christian Charity, provocations to godliness, preservations from sin, memorials of the principal benefits of *Christ*, annexed for ever unto the new Testament, as other Rites were before with the Old; they knew them to be warrants for the more security of our belief,

marks

marks of distinction to seperate Gods  
 own from strangers : heavenly Ce-  
 remonies sanctified by God himself,  
 and ordained to be administred in his  
Church as signs to know whereby God  
 doth impart the vital or saving grace  
 of Christ unto all that are capable there-  
 of, and as means which God requi-  
 reth in them unto whom he imparteth  
 Grace. For sith God in himself is in-  
 visible, and cannot by us be discerned  
 working, therefore when it seemeth good  
 in the eyes of his heavenly wisdom,  
 that men for some special intent and  
 purpose should take notice of his glori-  
 ous presence, he giveth them some plain,  
 and sensible token, whereby to know  
 what they cannot see. For *Moses* to  
 see God was impossible; yet <sup>a</sup> *Moses* by <sup>1</sup> Exod. 2.  
 fire knew where the glory of God extraor- 3.  
 dinarily was present. The <sup>b</sup> Angel by <sup>5</sup> Joh. 4.  
 whom God endued the waters of the Pool  
 called *Bethesda* with supernatural vertue to  
 heal, was not seen of any, yet the time of  
 the Angels presence known by the troubled  
 motions of the waters themselves. The  
 Apostles <sup>c</sup> by fiery tongues, which they <sup>c</sup> A& 2. 3.  
 saw, were admonished when the Spirit  
 B 4 which

which they could not behold was upon them. In like manner it is with us; *Christ*, and his holy Spirit, with all the blessed effects, though entring into the soul of man, we are not able to apprehend, or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty *God* to communicate by sensible means those blessings which are incomprehensible. Our Predecessor knew the necessity of receiving the *Sacraments*, that grace is a consequent of them, a thing which accompanieth them as their end, that it is not *Gods* ordinary will to bestow the grace of the *Sacraments* on any, but by the *Sacraments*, which grace also they that receive by *Sacraments* or with *Sacraments*, receive it from him, and not from them; they knew that saving grace which *Christ* originally is, or hath for the general good of the whole *Church*, he severally deriveth into every member thereof by *Sacraments*, and that they serve as the Instruments of *God* to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; they knew that for the use of them we have his express commandment  
for

for the effect, his promise ; so that without our obedience to the one, there is of the other no apparant assurance, and we are not to doubt but that they really give what they promise, and are what they signifie ; they knew that the *Sacraments* are not bare resemblances, or memorials of things absent, or naked signs and Testimonies, assuring us of grace received before, but ( as they are indeed and in verity ) means effectual, whereby *God* when we take the *Sacraments* delivereth into our hands that grace available unto eternal life, which grace, the *Sacraments* signifie or represent: and are they such effectual means? are they necessary to salvation? are they by *God* himself for ever annexed unto the new Testament? how great then is the neglect? how great the Offence? how detestable the wilfulness of those men, who though impowred, set apart in a great measure for that purpose, and required by *God* himself to communicate them, in order to the salvation of his people, shall notwithstanding be careless in performance of his will, yea peremptorily deny to put his most sacred and saving Ordinances in execution?

Hath the great *Judge* of all the world said,  
that

<sup>a</sup> Joh. 3. 33. that <sup>a</sup> unless a man be born of water & the  
<sup>b</sup> Joh. 6. Spirit, he cannot enter into the Kingdom of  
 53. heaven, & except you eat of the <sup>b</sup> flesh of the  
*Son of Man*, and drink his blood ye have no  
 life in you ; and hath the mirror of piety,  
 and Learning affirmed, that we may with  
 consent of the whole Christian world, con-  
 clude the *Sacrament* of Baptism, and the  
 Supper of the *Lord* to be necessary, the  
 one to initiate, or begin, the other to  
 consummate, and make perfect our life in  
*Christ* ; who then can imagine otherwise?  
 but great must be the ignorance or obsti-  
 nacy of those kind of men, who deny the  
 administration of those heavenly *Mysteries*  
 which are so necessary to eternal life.

Hooker

For as concerning the *Sacrament* of  
 Baptism, in the first place, we believe as  
 we are not naturally men without birth, so  
 neither are we Christian men in the eye of  
 the *Church of God*, but by new birth, nor  
 according to the manifest ordinary course of  
 divine dispensation new born, but by that  
 Baptism which both declareth and maketh  
 us *Christians* ; In which respect we justly  
 hold it to be the door of our actual entrance  
 into *Gods house*, the first apparant begin-  
 ing life, a seal perhaps to the grace of e-  
 lection



lection before received, but to our sanctification here, a step which hath not any before it.

The Law of *Christ* tyeth all men to receive this baptism, expressly specified by water and the Spirit; water, as duty required on our parts; the Spirit as a gift *God* bestoweth; for unless as the Spirit is a necessary inward cause, so water were a necessary outward means to our regeneration; what construction should we give unto those words to be new born, and that *ἵνα ὕδατος*, even of water? why are we taught <sup>a</sup> that with water *God* doth purifie and cleanse his Church? wherefore do the <sup>a</sup> Eph. 5. Apostles of *Christ* term baptism <sup>b</sup> a bath of <sup>2</sup> Regeneration? what purpose had they in <sup>b</sup> Tit. 3. 5. giving men advice to <sup>c</sup> receive outward baptism, and in perswading them it did avail <sup>c</sup> A. 2. 38. to remission of sins? If then *Christ* himself who giveth salvation, do require baptism, it is our duty who look for salvation, seriously to do that which is required, and religiously to feare the danger which may grow by the want thereof, and it behooveth all Ministers of the Gospel of *Jesus Christ*, who have any fear of *God* in their hearts, and care of delivering mens souls from

from sin, to teach men the necessity thereof, & not omit ( when occasion is offered ) this their necessary duty in their own persons. For though we grant that those sentences which make *Sacraments* most necessary to eternal life, are no prejudice to their salvation that want them by some inevitable necessity, and without any fault of their own, yet we say it ought in reason to be acknowledged likewise, that for as much as the *Lord* himself maketh Baptism necessary; necessary, whether we respect the good received by it, or the Testimony yeilded unto *God* of that humility and meek obedience, which reposing wholly itself on the absolute authority of his commandment, and on the truth of his heavenly promise, doubteth not but from creatures despicable in their own condition and substance, to obtain grace of inestimable value, or rather not from them, but from him, yet by them, as by his appointed means: and howsoever he, by the secret wayes of his own incomprehensible mercy, may be thought to save without Baptism, this cleareth not the *Church* from guiltiness of blood, if through her superfluous scrupulositie, lets, and impediments

ments of less regard, should cause a grace of so great moment to be withheld, wherein our merciless strictness may be our own harm, although not theirs towards whom we shew it; and we for the hardness of our hearts may perish, albeit they through *Gods* unspeakable mercy may live.

*God* which did not afflict that innocent, whose circumcision *Moses* had overlong deferred, was about to have killed a *Moses* <sup>Exod. 4.</sup> himself for the injury, which was done, <sup>24.</sup> through so great neglect, giving us thereby to understand, that they whom *Gods* own mercy saveth without us, are on our parts notwithstanding, and as much as in us lieth, even destroyed, when under insufficient pretences, we defraud them of such ordinary outward helps as we should exhibit. Not that we hereby make Baptism a cause of grace, but say that the grace which is given with baptism, doth so far forth depend on the outward *Sacrament*, that *God* will have it embraced not only as a sign or token what we receive, but also as an instrument or mean whereby we receive Grace.

And as concerning the *Sacrament* of the *Lords Supper*, we say, that he which  
hath

hath said of the one *Sacrament*, *wash and be clean*; hath said concerning the other, *Eat and live*. Life being therefore proposed unto all men as their end, they which by Baptism have laid their foundation, and attained the first beginning of a new life, have here their nourishment and food, prescribed for the continuance of life in them. Such as will live the life of God, must eat the flesh, and drink the blood of the Son of man; because this is a part of that diet, which if we want, we cannot live: whereas therefore in our infancy we are incorporated in o *Christ*, and by Baptisme receive the grace of his Spirit, without any sence or feeling of the gift which God bestoweth, in the *Eucharist* we so receive the gift of God, that we know by grace, what the grace is which God giveth us, the decrees of our increase in holiness and vertue, we see and can judge of them, we understand that the strength of our life, began in *Christ*, is *Christ*, that his flesh is meat, and his blood is drink; not by surmized imagination, but truly, even so-truly, that through Faith we perceive in the signs of the Body and Blood Sacramentally presented, the very taste of Eternal

ternal Life: The grace of the *Sacrament* is here as the food which we eat and drink. The *Sacrament* is a true and real participation of *Christ*, who thereby imparteth himself, even his whole intire person as a mytical head, into every soul that receiveth him; and every such receiver doth thereby incorporate or unite himself unto *Christ*, as a Mystical member of him, yea, of them also whom he acknowledgeth to be his own. And to whom the person of *Christ* is thus communicated, to them he giveth by the same *Sacrament* his Holy *Spirit* to sanctifie them, as it sanctifieth him which is their head; and what merit, force, or vertue soever there is in his sacrificed body and bloud, we freely, fully and wholly have it by this *Sacrament*; the effect whereof in us is a real transmutation of our Souls and Bodies from sin to righteousness, from death and corruption, to immortality and life; and though the *Sacrament* it self be but a corruptible and earthly creature, yet he by the strength of his glorious power, will bring to pass that the Bread and Cup which he giveth us, shall be truly the thing he promisseth.

This

This *Sacrament* keepeth *Christians*, in a continual remembrance of that propitiatory sacrifice, which *Christ* once for all offered by his death upon the Cross, to reconcile us to God : He was himself once really offered, and as oft as this *Sacrament* is celebrated, so oft is he spiritually offered by the faithfull. This *Sacrament* confirmeth our Faith ; for God by it doth signifie and seal unto us from Heaven, that according to the promise and new Covenant which he hath made in *Christ*, he will truly receive into his grace and mercy all penitent believers who duly receive this holy *Sacrament*, and that for the merit of the death and passion of *Christ*, he will as verily forgive them all their sins, as they are made partakers of this *Sacrament*. It is also a pledg, and Symbole of the most neer and effectual communion which *Christians* have with their Head, from which communion there followeth to the faithfull, many inestimable benefits, as his taking by imputation all their sins and guiltiness upon him, to satisfie Gods justice for them ; and he freely gives by imputation unto us all his righteousness in this life, and all his right  
unto

unto eternal life, when this is ended ; and counteth all the good, or ill that is done unto us, as done to his own person : there likewise floweth from *Christ* nature into our nature united unto him, the lively spirit, and breath of Grace, which reneweth us unto a spiritual life, and so sanctifieth our minds, wills, and affections, that we daily grow more and more conformable to the Image of *Christ*; he also bestoweth upon us all saving graces necessary to attain eternal life, as the sence of *Gods* love, the assurance of our election, with regeneration, sanctification, and grace to do good works. This *Sacrament* also feeds the Souls of the faithfull in the assured hope of life everlasting, and withal doth seal unto them the assurance of the enjoyment of that life. *Manna*, Angels food, fed the Israelites forty years in the wilderness, but behold a better food is prepared for them, even the body, and blood of our most blessed *Saviour*, the bread of life, on which whosoever by a sincere and stedfast faith do feed, it will nourish their souls for ever unto a blessed life without end : in order to which, it is an assured pledg of the spiritual resurrection of our

<sup>a</sup> John 6.  
57.

<sup>b</sup> 57.

souls from the death of sin here, and of the corporal resurrection of our bodies at the last day; of the first resurrection our *Saviour* hath said, <sup>a</sup> *He that eateth me even he shall live by me;*; of the second *He* himself hath also said, <sup>b</sup> *He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him at the last day:* for this *Sacrament* signifieth and sealeth unto us, that *Christ* died, and rose again for us, and that *His* flesh quickeneth and nourisheth unto eternal life, and that therefore our bodies shall surely be then raised unto that life; for seeing our *Head* is risen, all the members of the body shall likewise surely rise again, for how can those bodies fed and nourished with the body and blood of the Lord of life, but be raised up with him again at that day unto life? it being given by *Him* for their eternal salvation.

It was neither Saint nor Angel, but the Son of *God* himself who ordained this holy *Mystery*, and is the chiefest memorial left by *Him* of our Redemption; our Redemption, which was the chiefest benefit that ever man needed from *God*, or that *God* ever bestowed upon man; and there  
fore-



fore every Christian should account this holy supper the chiefeſt and moſt joyfull feaſt in this world, and come unto it with praiſe and thankſgiving : the ſinner laying aſide his ſins muſt come to this feaſt, the envious man his enmitie and come; he that hath variety of ſecular imployments muſt lay aſide his ſecular imployments and and come and conuerſe with God. He that is well grounded in grace muſt come, becauſe he is excellently diſpoſed to ſo holy a feaſt, but he that is but in the infancy of his piety, had need to come, that ſo he may grow in grace; the ſtrong muſt come, leaſt they become weak, and the weak, that they may become ſtrong; the ſick muſt come to be cured, the healthful to be preſerved : they that have leaſure muſt come becauſe they have no excuſe; they that have no leaſure muſt come hither, that by ſo excellent Religion they may ſanctifie their buſineſs : The penitent ſinners muſt come, that they may be juſtified; and they that are juſtified, that they may be juſtified ſtill; they that have fears and great reverence to theſe myſteries, and think no preparation to be ſufficient, muſt receive, that they may learn to receive

the more worthily, and they that have a less degree of reverence, must come often, to have it hightned: Here are remedies for all sick and sorrowful sinners; the very letter of the word of *Christ* giveth plain security that these *mysteries* do as nails fasten us unto his very Cross, that by him we draw out as touching efficacy, force and vertue, even the blood of his gored side, in the wounds of our *Redeemer*, we there dip our tongues, we are dyed red both within and without, our hunger is satisfied and our thirst for ever quenched; they are things wonderful which he seeleth, great which he seeth, and unheard of which he uttereth, whose souls is posselt of this Paschal Lamb, and made joyful in the strength of this new wine; this Bread hath in it more then the substance which our eyes behold, this Cup hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving, which touching, it sanctifieth, it enlightneth with belief, it truly conformeth us unto the Image of *Jesus Christ*, who by vertue of his

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his divine benediction, with hands and eyes lifted up to heaven, first blessed, and consecrated those chosen elements of bread & wine, & made them for ever instruments of life, for the endless good of all generations: O how inexpressibly comfortable are the benefits devolved upon us hereby! O how infinite are the joyes, such as eye hath not seen nor eare heard, nor can enter into the heart of man prepared for the worthy receivers! to such belongs life, life indeed, life everlasting; with those is the Tabernacle of *God*, and *God* himself shall be their *God*, and He will wipe away all tears from their eyes, no more death, no more sorrow, no more crying, no more pain shall trouble them: He that is *Alpha* and *Omega*, the beginning and the end will be their *God*, and they shall be his Sons, they shall inhabit the great City, the holy Jerusalem enlightned with the glory of *God*, and walled with a great and high wall, founded upon twelve foundations, garnished with all manner of precious stones, and the names of the Lambs twelve Apostles; the gates belonging to this City being no less in number then twelve, and every one of them made of

Rev. 21. 21 Pearl, and the pavement of it of pure  
 Gold; a City having no need of Sun or  
 Moon to shine in it, having the glory  
 of God to light it, and the law to be the  
 light of it; to this City all the Kings of the  
 Earth shall bring honor and glory, and  
 all those who religiously hunger and thirst  
 after the body and blood of this *Lamb*, and  
 worthily partake of it, shall walk in the  
 light of it: And shall any hunger and  
 thirst after this soul-saving heavenly ban-  
 quet? Shall some be set apart on purpose, by  
 an Almighty, gracious and liberal inviter  
 freely to deliver it unto them? And are all  
 these mentioned benefits and priviledges,  
 yea, Heaven itself promised to them that  
 hunger and thirst, and partake of it? and yet  
 shall there be any who will not only wil-  
 fully neglect, but also peremptorily deny  
 to minister at this holy feast, and thereby  
 suffer the hunger and thirst of poor souls  
 to remain unsatisfyed? Shall any in like  
 manner whom our most mercifull *Saviour*  
*Jesus Christ* hath commanded to *Suffer*  
*little children to come unto him, for to such*  
*belongs the Kingdom of Heaven*, be so  
 wickedly hard-hearted, so maliciously  
 bent, so without all natural compassion,

as

as to shut the door against those poor little infants, deny them a little water Sacramentally to wash away their sins with ; keep back from them the sign and seal of *Gods* promise , and as much as in them lieth put them out of the Covenant of Grace , and thrust them into the wofull pit of everlasting Perdition ? Certainly, if we had not seen such creatures with our eyes , wee should hardly have believed our ears at any mens mentioning of them ; such there are amongst us, and our children after us will declare the mighty work of division they have wrought in our days ; which they first prepared under colour of Religion, to accomplish their own crooked ends thereby. And these people do separate themselves from others, desiring to be thought more holy then they. These the Apostles long since foretold should come to deceive in the latter times ; they have thrust out pious and learned men out of their seats, and exalted Dunces, and themselves in the room of them ; they have caused Schismes and Heresies amongst the people, which happen by reason of our sins, through the just judgment of our *God*, wherewith from on high he hath

visited us, by permitting those false lights to shine in these times of darkness, to lead our feet out of the way of peace, and deny us the Holy *Sacraments*, which were ordeined for the remission of our sins : such strange lights there are now ; and what makes them such ? Semblably it is to be feared, ignorant obstinacy, and self-seeking ends ; for who can imagine it to be other then ignorant obstinacy in these crabbed Doctors, who alledge no other then unsatisfactory reasons, for their omission of holy and necessary duties ; as because forsooth the people ( whom they expect should do just as they would have them, be it right or wrong ) will not presently go out of the old, and instantly come into a new Church way ; and that even before they are shewn what it is, or where it lies, or the contrivers of it, themselves have thorowly agreed what it shall be ; a way which when by themselves ( as they may think ) perfected, will in all likelihood be as little liked of, and followed by the most godly, most wise, and most learned men of this Nation, as it hath been practised by them, since the time of our blessed *Saviors* coming into  
the

the world, till the first year of *Liberty*, for every one to take upon him what Religion he pleaseth, broach what Heresie he fancieth, and be of what Sect he conceiveth most to his own advantage.

And is it any other then an unsatisfactory reason in those Austere Doctors, which will not administer the holy *Sacrament* of Baptism to those children, whose Parents though visibly in the Covenant of *God*, and visible members of *Christs* Church, though they acknowledg themselves to believe in him, and by vertue of his merits to obtain everlasting life; and though they desire to partake of his Ordinances, yet because they will not in every thing dance after their pipe, will not have a hand with them in renting in pieces the seamless Coat of their *Saviour*, will not apprehend all their errors to be truths, will not suffer themselves to be rid upon by these unmercifull horsemen, under pretence of Church discipline, will not break the bond of unity amongst themselves, but maintain a sociable familiarity, and sometimes as they have too too much cause, speak against Pharisaical practises, yet because they will not confess all that these

these teachers say to be true, all that they practise to be good, all that they would have done to be of absolute necessity to be done, shall therefore be denied the benefit of the Holy *Sacraments*, though accused by no other then themselves to be ignorant, scandalous and scoffers at Religion, and hereupon be rejected as Children of wrath, plain Aliens, altogether without hope, utterly without God in this present world. *Miserable were the condition of man, if it were by a perpetual Law established, that these partial and hard-hearted Rulers should be his Accusers and Judges.* For should not God through his unspeakeable goodness, shew mercy unto thousands of poor Children, whose remote forefathers loved him? They must forever go without it for these men, and all because their immediate parents were such as would not every way square themselves according to their wild fancies, and unrectified judgments. But suppose those immediate parents were wicked indeed, as they many times only pretend them to be so: Hath not God told them plain enough by the Prophet

*the*

Ez. 18. 20. *Ezekiel, That the child shall not suffer for*



*the iniquity of the Father?* & is it not evident that the Children of wicked Parents amongst the Jews were circumcised? and if so, why may not Children proceeding from the like Parents of the Christians be baptized, sith ( it is not to be doubted ) his hand is not shortned, and he hath given as large priviledges to us under the Gospel, as he gave to them under the Law : otherwise we should be losers by the coming of *Christ*, which *Credat Judeus Apella, non nos*, though the circumcised Jew will believe, we will be far from giving credit to any such monstrous improbability

We read that Saint *John* the Baptist sprang for joy in his Mothers womb, at the salutation of the Virgin, *Luke* 1. 41. but are to seek for the cause of so great joy, had his birth been so disadvantageous to him, and others in that condition; the coming of *Christ*, witness the testimony of an Angel from heaven, and the Holy Ghost bearing witness of the truth of that Testimony, was *joyous* to all : all sexes, all conditions, all ages, advantageous to all, even to Infants. Our most blessed *Saviour* brought grace along with him : Grace and Truth saith *John* came

Nisi forte  
arbitramur  
Christum  
in suo ad-  
ventu,  
Parris gra-  
tiam im-  
minuisse  
aut decur-  
tasse, quod  
execrabili  
blasphemia non  
vacat. Cal.  
Inst. lib.  
4. c. 16,  
sect. 4.

Lu. 2. 10.

Joh. 1. 17.

by

by( & with) *Jesus Christ*; Grace in the superlative degree reaching & spreading farther under the new, then the old Testament.

**Tir. 2. 11.** The grace of *God* which bringeth salvation hath appeared, saith the *Apostle*, to all men *i.e.* to all sorts of ages & conditions of men.

**Heb. 11. 40.** The grace of *God* in an ordinary dispensation was first appropriated to the Jews, they were then his favourites, to whom his grace in *Christ*, was manifested; but now that grace hath appeared to all men; the grace of the Gospel is more ample; and every wayes greater Grace then that before, or under the Law: *God* having provided some better things for us ( saith the *Apostle* ) more, greater, and better privileges for us under the Gospel, then for them under the Law; and by consequence for the Children of the Christians, then for the Children of the Jews, which could not be, if our Children had not right to the Covenant, as well as theirs. Had these Teachers who are thus scrupulous in administering this holy Ordinance, perused and minded holy and learned *Perkins* his works, as much as they use to read, and and study the noval and schismatical Pamphlets of the time, they might have been taught

taught by him that *The Children of Parents* that are professed members of the Church, (though cut off for a time, upon some offence committed) have right to Baptism, because it is not in the power of man to cut them off from Christ though excommunicated; which being so, why may not the Children descending from Parents (though in their persons wicked) not excommunicated, have right to the sacred Ordinance of Baptism, sith those of the very excommunicated (in the Judgment of so profound a Master as *Perkins*) have right thereunto.

But behold the opinion by the practice of a greater then *Perkins*, even of *John* the Baptist himself, who baptized all that came unto him for his Baptism, *Mat. 3. 5.* amongst others even those very *Pharisees* and *Sadduces*, whom at the same time he called a generation of vipers, *Mat. 3. 7.* and the latter of whom denied the resurrection it self.

And as they are no other then unsatisfactory reasons, which are given for not administering the holy Sacrament of Baptism, what are they better which are rendred for their not admitting those that are Religious and knowing Christians to the supper of the

the Lord, because peradventure there may be some in a Parish who may be Scandalous or ignorant ; or others who will refuse to make answer to some needless questions may be demanded by such as take it to be a part of their function, to make a deeper search into consciences, then any Law of *God* or reason of man inforceth, and upon this denyal they shall be put off to another time, from the mystery of heavenly grace, though for piety, and knowledge they be sufficiently capable : in like manner others who deny not to submit themselves to this severe inquisition, yet if they be persons any way distastd by them, if these do not make answer *iisæm terminis* to that they would have them, though in effect knowingly enough, they shall notwithstanding be put off to farther tryal ; in which men, although there should be found some weakness indeed, ( as it is too too often only pretended there is, ) yet should they in divers considerations be cherished, according to the merciful example and precepts, whereby the Gospel of *Christ* hath taught us, towards such to shew compassion, to receive them with lenity and all meekness ; if any thing be  
shaken

shaken in them, to strengthen it, not to quench with delays & jealousies that feeble smoak of godliness which seemeth to breath from them, but to build wheresoever there is any foundation, and to add perfection unto slender beginnings, and that, as by other offices of piety, so by the Ordinances which *Christ* hath left in his Church, not only for preservation of strength, but also for relief of weakness.

Far differrent from these men was the praetice of the Church of *Corinth*, unto which ( it seems ) many came over from Heathenism, and as many as came in unto them, all were admitted to their Communion, amongst whom some were such lukewarme Christians, that they were sometimes ready to go to their Idols, and sometimes to Church ( to say nothing of those Corinthians who were ( as it is to be doubted ) given to strife, envying, wrath, contentions, backbiting whisperings, pride, and discord : and others of them who were given to uncleanness, fornication, and wantonness, and other some who were so scrupulous as to make a doubt of the Resurrection it self ) yet these Idolatrous Corinthians whom we shall also find mutinous,

<sup>1</sup> Cor. 12.

<sup>10.</sup>

<sup>v. 11.</sup>

<sup>2</sup> Cor. 13.

<sup>12.</sup>

<sup>1</sup> Cor. 11.

<sup>18, 21.</sup>

nous, and even drunken together at this Table, whilst they are but willing to profess *Christ*, are admitted with the rest to the *Sacrament*. True it is, they are re-proved ( as they justly deserved to be so ) for their prophanation, and directed to examine, and carry themselves better for the future, but as for their coming together, and general participation, that was but their duty, and nothing said against it.

And this general participation of the  
 1 Cor. 10. Corinthians appears plainly by the sense  
 '5. of the words of the Apostle to them, shewing them, that all the Israelites that passed thorow the Sea, and wilderness, were admitted to both Sacraments as well as they, even those very scandalous ones, with whom *God* was not well pleased, but like to them destroyed in the wilderness, yet it was a just punishment upon them, when they ran to Idols, as they in like manner did, and therefore bid them take heed, and not think that they should escape *Gods* judgments, if they walked not answerable to their profession, notwithstanding their admittance to the Sacraments.

And this is not only evident by the example of the Corinthians and Israelites;  
 but

but by that notable one of our blessed *Saviour* himself, who admitted even *Judas* that Arch-Traytor to the Passover, if not to his supper, ( however it is the same in signification ) so that those who will not be otherwise moved to a more free admission of the *Sacrament*, then is of late dayes allowed of, might very well be enduced to do it, if not by what the Corinthians and Israelites did, yet by the example of the Son of *God* himself ; unless they will wilfully shut their eyes against that light which came into the world to illuminate all those who have a desire to see the right way, and walk in it.

And that some with-hold the *Sacraments* from those they ought to minister them to, may it not be doubted they do it out of selfish ends ? which if well looked into, will prove the state of many questions which go under the rotion of Religion in these dayes, as well as it hath in the times of old : hence it is that they account they shall be the more sought unto, the more held in reverence, the more engrandize their power, and hold men in obedience and slavery under them, and they themselves be in subjection to none ; this self-

D

fishness

fishness, if thorowly searcht into, will be found secretly to contain that poyson which hath so powerfully wrought upon the braines of so many Presbyterians and other Sectaries, and caused them to cast so many stumbling blocks in the way, and set so many fences between the people and the body of their Saviour: ( mistake us not we beseech you, we mean not all, but some of your profession: ) hence is it that so many heart burnings, so many contentions, so many divisions hath happened between Church-men and Church-men, as well as between them and the people: however in this particular, as *Herod* and *Pilate*, though they differed otherwise, yet agreed against *Christ*; so in this, too too many of each sect joyn hand in hand in scrupuling to give the bread of life to poor sinners, which might nourish and comfort their hungry souls unto life everlasting.

But we hear you say, If we will come under a Presbyterial Discipline, you will administer the Sacraments to us, otherwise not.

To this we demand of you, Would you have us to subject our selves to a discipline against



against our consciences, a discipline not established by Law, nor congruent to our Liberty? would you have us put our necks under the yoke of a discipline, which we truly conceive hath been the anvil upon which so many engines have been framed, which have so much battered down the quiet and peace both of Church and State? Have not the favourers of this discipline grasped at unlimited power, such as neither deriveth its beginning, nor willingly receiveth its commands from the Magistrate? whom they would have countenance them in all their Actions, and yet not allow of his rules and direction; they would have him censure and condemn, or others by his Authority, which is all one, and yet will not allow him to know and judg: they will call for his hand to strike, and yet not allow him an eye to see.

Declaration of the  
Lords and  
Commons  
to the Scots  
Commis.

P. 49.

Without offence, be it in a good hour spoken, we apprehend this discipline to be of all other most injurious to the Magistrate, most oppressive to the Subject, and most pernicious to both: it is the very quintessence of refined Poverty, and a greater Tyranny then ever *Rome* brought forth, inconsistent with all forms of Civil

government, destructive to all sorts of policy, a rack to the conscience, the heaviest pressure that can fall upon a people, and so much the more dangerous, because by the specious pretence of divine Institution, it takes away the sight, but not the burden of slavery.

How it is injurious to the Magistrate, appears by that little hath been said already; but will farther appear, 1. By overthrowing his Rights in convocating Synods to order Ecclesiasticall affaires, and reform the Church within his Dominions.

2. By robbing him of the last appeal of his Subjects.

3. By exempting the Ministers from due punishment.

4. By subjecting the supream Authority to their Censures, even to the highest Censure of excommunication, that very engine by which the Popes exalted themselves above Emperors.

5. By robbing the Magistrate of his dispensative Power.

6. By cheating him of his Civil Power in order to Religion.

7. By challenging an exorbitant Power by Divine Right.

8. And

8. And by making a very Monster of the Common-wealth.

9. And little more then a Cypher of Parliaments.

All which are evidently demonstrated, not by some extraordinary practises, justified only by the pretence of invincible necessity (a weak patrociny for general Doctrine) nor by the single opinions of some capricious fellows, but by the Scottish book of Discipline, by the Acts of their general and provincial Assemblies, by the concurrent votes and writings of their Commissioners, as is exactly to be seen in the fair warning to take heed of this Discipline by *Dr. Joh. Bromwel L. Bishop of London-Derry in Ireland*. And how it is oppressive to particular persons, and full of rigor, and like *Dracos* laws that were written in blood, it will appear by inflicting Church censures upon slight grounds; as for an uncomely gesture, a vain word, for suspicion of Covetousness or Pride, for superfluity of rayment either for cost or fashion, for dancing at a wedding, or of servants in the streets, for wearing a mans hair *al a mode*: They scarce allow a man a Latitude of discretion in any thing: all men, even their superiors must be their

slaves, or pupils. If a man will not confess himself a Delinquent, be sorry for giving the Presbyters any offence, and conform himself in his hair, apparel, diet, every thing, to what these rough-hewen *Cato's* shall prescribe, they will proceed against him to excommunication.

By this Discipline a man is punished twice for the same crime; first by the Magistrate, according to the Laws of God and the Land, for the offence; then by the Censures of the Church, for the scandal. To this agrees their Synod, nothing forbids the same fault in the same man to be punished one way by the Political power, another way by the Ecclesiastical; by that, under the formality of a crime with corporal or pecuniary punishment; by this, under the formality of scandal, with spiritual censures.

Th: or. 63.

Thus their Liturgy in express terms, All crimes which by the Law of God deserves death, deserves also excommunication. Yea, though an offender abide an assise, and be absolved by the same, yet may the Church enjoin him publick satisfaction. Or if the Magistrate shall not think fit in his Judgment, or cannot in conscience prosecute the party upon the Churches

Churches intimation, the Church may admonish the Magistrate publickly. And if no remedy be found, excommunicate the offender, first, for his crime, and then for his being suspected to have corrupted the Judg. By which we observe, how these severe Disciplinarians bring all crimes whatsoever, great and small, within their Jurisdiction; how that a Delinquents tryal for his life is no sufficient satisfaction to them; and how that to satisfy their own humours, they care not how they blemish publickly the reputation of the Magistrate upon frivolous conjectures.

And as they bring all crimes great and small, so do they bring all degrees under their Jurisdiction. The supreme Magistrate shall be bearded and mated by every ordinary Presbyter; witness that insolent speech of Mr. *Robert Bruce* to King *James*, Sir, I see your resolution is to take *Huntley* in favour; if you do, I will oppose: you shall choose whether you will lose *Huntley*, or me, for us both you cannot keep. It is nothing with them for a pedant to put himself into the ballance with the Prince, and most Potent Peer of the Realm. And as for the common people, they shall have

1 Book  
disc. 9.  
head.

an high Commission in every Parish, and groan under the Arbitrary Decrees of ignorant unexperienced Governors, who know no Law but their own wils, who observe no order but what they list: under these men, Parents shall lose the free disposition of their own Children in marriage: if the child desire a husband or a wife, and the Parents gain-stand their request, and have no other cause then the common of men have, to wit, lack of goods, or because the other party is not of birth high enough, upon the childs desire, the Minister is to travail with the Parents, & if he find no just cause to the contrary, may admit them to the marriage: For the work of *God* ought not to be hindred, by the corrupt affections of worldly men. This doctrine is very high, but their practice yet much more high; for the Presbyterians will compel the wronged Parent to give that child as great a portion as any of his other children.

All Masters and Mistresses of families, of what age or condition soever, must come once a year before the Presbyter, with their household, to be examined personally, whether they be fit to receive the Sacrament, in respect of their knowledg and other-

otherwise; and if they suffer their children or servants to continue in wilful ignorance ( though they cannot help it ) they must undergo the severity, and extreme rigor of <sup>1 Book</sup> their excommunication ; after which sentence, no person ( his wife and family only <sup>disc. 9</sup> excepted ) may have any kind of conversation with him that is excommunicated, they may not eat with him, nor drink with him, nor buy with him, nor sel to him; they may not salute him, nor speak to him, <sup>1 Book</sup> except it be by licence of the Presbytery. <sup>disc. 7.</sup> His Children begotten & born after that <sup>head.</sup> sentence, and before his reconciliation to *Christ*, may not be admitted to Baptism, until they be of age to require it, or the Mother, or some special friend, being a member of that Church, present the child, abhorring and damning the iniquity and obstinate contempt of the Father. And all this being not enough, they proceed to an outlawing of the party, and a confiscation of his goods, and putting him out of the Magistrates protection, so as any man may kill him and be unpunished : yea the party excommunicated is not so much as to attend or hear these fatal letters granted.

And that the people may the more patiently

tiently suffer all this harshness from them, may the more quietly indure all their heavy oppressions, and the more humbly submit themselves to all their rigid Ordinances, they perswade them, that they are bound in conscience to hear and obey their voice, and reverence the Majesty of the Son of God speaking in them; for having made their Consistories the Tabernacles of Christ, they expect that their determinations shall pass for the sentences of Christ; and thus these proud Vicars having mounted themselves aloft, they sit upon the Temple of God, and exalt themselves above all that the Scripture calleth *God*.

And how can any man be so ignorant, so stupid, so void of reason, as to think that these men can be led by an infallible spirit, who in this manner, like the Lords of the Heathen, seek for Dominion and Power! who aim at Authority and Rule in this world, of which they cannot but know their Masters Kingdome is not! who being puffed up with an unparallel'd pride have made themselves drunk with the spirit of Antichrist, and so drunk, that they begin to stagger, and are in danger of falling  
down



down even level with the the ground !

But sith they, the better to support themselves from falling, have thought fit to joyn unto them a sort of men whom they have Christned by the name of lay Elders, and will have them looked upon as Commissioners of Christ; we will let you know, that we are not ignorant of the true reason of their annexing this conjunction copulative unto them; for the politick projector and founder of this new discipline, by name *Calvin* ( a man famous for his great wisdom ) the more surely and easily to bring that beast of many heads, the people, to assent & contribute their labour and endeavours towards the erecting of the building, whereof he had before hand conceived an *Idea* in his mind, thought good to tender an offer to them ( plausible enough in outward shew ) that for every Minister, who should sit perpetual Judge, they should annually chuse two lay Elders out of every Parish amongst themselves, and they to sit with them in the standing Ecclesiastical Court which was to be established, to be Judges together with them in the same: and these two sorts should have a care of all mens manners,

power

power of determining all kind of Ecclesiastical causes, and Authority to convene, to controul, to punish, as far as with Excommunication, whomsoever they should think worthy, none either small or great excepted: now the people ( who are ever taken and deluded with fair shews, ( and to the worlds end will be so ) rather then realities, ) conceiting this odds of two to one, to be sufficient to remedy any inconvenience might arise by the Ministry, willingly enough embraced the Offer, and joyntly set to their helping hands and heads to bring the business to perfection; and accordingly, after no small opposition which was made by the wiser sort, effected what they intended; we say, no small opposition, for the more quick-sighted, and men of profoundest judgment among the layty, foresaw that this filling up of the seates in the Consistory with so great a number of laymen, was but to please the mind of the people, to the end they might think their own sway somewhat; but when things came to tryal of practice, their Pastors learning would be at all times of force to over-perswade simple men, who knowing the time of their own Presidentship to be  
but

but short, would alwayes stand in fear of their Ministers perpetual Authority: and hereupon professed with greater stomach their Judgments, that such a discipline was little better then Popish Tyranny, disguised and tendered unto them under a new form. But how much soever the more prudential men gainsaid this upstart discipline, yet certain it is, in those times of distraction ( as the City of *Geneva* was then in ) ( as we have in like manner seen in these our dayes by woful experience ) not the wise, but the many, like a boisterous *Anno Do.* torrent, beares down all before them, and *1541.* to the disturbance of the world, do what they list, so ( they ) established this discipline. A discipline which they peremptorily affirmed to have been taught by *Christ* and his Apostles in the Word of *God* ; and yet full fifteen hundred years have passed from the birth of our Saviour till the setting up thereof, and they cannot, during all that time, shew us one Church upon the face of the whole earth which ever found out or erected it, till this present time : and now forsooth this discipline is become *The Scepter of Christ*, *the eternal Gospel* : and where did this Scepter lie  
hid

hid during all these hundreds of years, that we cannot find out the least foot-step of it in the meanest village of Christendome? This world draws toward an end: was this discipline fitted and contrived for the world to come? or how can it be the eternal Gospel?

We should be injurious unto Charity it self, if we should affirm all these men who are of this stamp, to have wilfully gone out of this right way into this Labyrinth, and accordingly to have led others a long with them in a maze; or should surmise all those who have been misguided, knowingly to continue in an error; no, we have a better opinion of some of them, who no doubt have a conceit of the divinity of their discipline, and yet are truly godly men in their hearts, sincere in their affections, upright in their meanings: but we say, certainly godly men in all ages have erred, and without all peradventure so do the best of these; and that the founder hereof himself was but a man, we all know, we no less know men are but men, and *humanum est errare*: what moved him at first to fancy this discipline, and afterwards to establish it, is to be seen at large in judicious Hooker his preface.

Nature worketh in us all a love to our own counsels. The contradiction of others is a fan to inflame that love. Our love set on fire to maintain that which once we have done, sharpneth the wit to dispute, to argue, and by all means to reason for it: wherefore a marvel it were, if a man of so great capacity, having such incitements to make him desirous of all kind of furtherances unto his cause, could espie in the whole Scripture of *God*, nothing which might breed, at the least a probable opinion of likelihood, that Divine Authority it self was the same way somewhat inclinable. And all which the wit, even of *Calvin* was able from thence to draw, by sifting the very utmost sentence and sillable, is no more, then that certain speeches there are, which to him did seem to intimate, that all Christian Churches ought to have their Elderships endued with power of excommunication, and that a part of those Elderships every where should be chosen out from amongst the Layty, after that form which himself had framed *Geneva* unto. But what argument can be shewn wherby it was ever prov'd by *Calvin*, that any one sentence of Scripture doth necessarily inforce these things.\*

\* Or that those Elders were Lay-men?

And

Author to  
the Petiti-  
on direct-  
ed to his  
Majesty.

And his followers, who with all their learning have endeavoured to extol his Tenents to the highest, have notwithstanding acknowledged, that with whom the truth is they know not : neither do they all agree in one opinion : and of them which are at agreement, the most part through a courteous enducement have followed one man as their guide, and that one man therein most assuredly hath swerved from the Truth.

And what can they be thought but self-seeking ends in some, who when they know themselves infinitely short of that learning hath been in their Predecessors, and therefore not knowing how to get unto themselves fame, by walking in the plain and beaten road leading to happiness marked out for them, will attempt to get unto themselves a name, by pretending to have found out a nigher way unto it, then any else have done before them, & amuzing the unlearneder sort with a belief hereof, get unto themselves followers after their own horrid inventions, whom they entice into such a path, as neither our blessed *Saviour* nor any of his holy Apostles ever traced out for them; & insensibly by degrees bring them

them into such a Labyrinth, which when they are once entred into, they become amazed, and know not which way to get out of it, and then run out of one error into another, from bad, to worse, till at length they become as dreadful Comets to all that behold them. These kind of pernicious leaders imitate him, who knowing not by any other act, set the Temple of *Diana* on fire, with an intent to memorize themselves by that strange one.

And what can be thought better of these, than of that Monster of men *Bernardinus Ochinus*, whose zeal at the first seemed to be so violent, as no former Religious institution, though never so rigorous, was strict enough for him: he from thence fell to be an Heretick, then a Jew, then a Turk, and last of all an Atheist, and then wrote a furious invective against the three grand Impostors of the world, amongst whom he ranked — *Horresco referens* — *Jesus* the Prince of Peace, *Saviour* of mankind, and *Moses* as well as *Mahomet*.

And what can they be construed, but self seeking ends in those men, by whom those who are rich, who are powerful and able to do either good or hurt, though  
 E they

they be as ignorant and scandalous to the world, and perhaps more than those who are poor, shall notwithstanding be diligently invited, gladly received, and earnestly entreated to partake of those comfortable mysteries, and saving food, which the Redeemer of Mankind hath prepared for all true believers, without all peradventure, in as large a measure for those indigent ones, to whom the Kingdome of Heaven belongs, as for those great ones, who will find it easier for a Camel to enter thorow the eye of a needle, than for the proud ever to come there.

O let this flie generation of men know, who are guilty of this wilful omission, and such as upon unwarrantable pretences, deny the holy *Sacrament* of Baptism to those it belongs to, and who thrust by hungry and thirsty Souls from the saving banquet of the Lords supper, who preferre obstinacy and selfish ends before the will of their Lord and Maker, that though they may take to themselves the glorious name of Gods dear Children, it is to be feared, they may at last be found out to be Children of *Belial*, in having in the day of their fast sought their own will, rather than the will of their great Commander ;  
let



let them take heed, that though in their own conceit they may be lifted up to Heaven, they be not brought down as low as Hell; for most assuredly it will be easier for those in the Land of *Sodom* in the day of Judgment to enjoy the new Jerusalem, than for obstinate and self-seeking Hypocrites to come within the gates thereof.

Which kind of people profess to know *God*, but ( it is to be feared ) in their works deny him; they shut up the kingdom of Heaven before men, going not in themselves, nor suffering those that would enter to come in. They say, stand apart, come not near to us, for we are holier than you. Yet they bend their tongues like bowes for lies, and proceed from evil to worse. Their lying lips are an abomination to the Lord, and their throats as open sepulchers. Their hearts is as hard as the Adamant stone, and deceitful above all things: They are leaders of the People, causing them to err, and at last devour them. They lay wait as he that setteth snares, and make nets to catch men. They have mens persons in admiration because of advantage. They draw iniquity with cords of vanity, and sin with cart ropes. They are much given to

E 2 be

be drunk with malice, though not with wine; and to stagger, their heads being full of whimsies, though not with strong drink; which causeth them to be Eagle-eyed in spying the mote in their brothers eye, and blind in beholding the beam that is in their own; they are strainers at gnats, and swallowers of Camels. They hatch  
 Esay 59.5. the Cockatrice eggs, and weave the Spiders  
 64.6. web. They are as an unclean thing, and their very righteousness as a filthy clout. From the least of them, to the greatest, they are commonly given to Covetousness, and from the Prophet to the Priest they all deal falsely; the Prophets among them being a company of crafty fools, and the spiritual men no less then mad. These are they which separate themselves from others, walking after their own lusts, murmuring, complaining, mocking and speaking evil even of those they know not. Clouds they are without water, carried about with every wind of doctrine, favourers of damnable Heresies, raging waves of the Sea foaming out their own shame, wandering stars to whom is reserved the blackness of darkness for ever.

Jude.

But here by the by, we desire there  
 may

may be notice taken, that it is no part of our thought, to bring within the circumference of this description of Hypocrites, any truly sincere and godly soul; neither have we the least aim to any particular holy persons alive, that we are acquainted withal, and therefore if any shall account him or themselves deciphered hereby, and thereupon take offence, it must necessarily arise, even in the opinion of all indifferent men, from the check of his or their own restless consciences, which we heartily wish had no just cause to accuse them, as we are truly innocent of any intent of doing so.

We leave this way of accusing & censuring particular persons, to that Pharisaical generation of people, who being rapt up by a spiritual kind of pride into the æery Region of a conceited degree of holiness in themselves, do from thence look upon others as sensual, polluted, and wicked, yea, as dogs and swine, altogether unworthy to eat with them either at their own or the Lords Table, or so much as to come within the verge of their select company.

We thank our God we have not in such

manner learned *Christ* as to place our selves in the seat of the Judg, accuser, censurer or scorner of our Brethren; we shall leave all men to the great day of Judgment: for who is he that dares anticipate that day, and enter upon the throne of the great Judg? We confess that the serious acknowledgment of our own vileness makes us afraid at heart, that we our selves are the greatest of sinners; such, as when we consider our own deservings, we cannot but tremble with terror, and amazement at the just and dreadful punishment due unto us for sin, and hereby have learned to pity others as fellow sinners, & not think our selves too good to accompany them in civil, or religious duties.

Wee do with grief, and shame confess, that we have erred willingly, and strayed willingly from the wayes of our Almighty and most merciful Father, and that more like untamed Bulls then lost and wandring sheep, we have followed too much even altogether the absurd devices, and brutish desires of our own hearts, we have been offended against, nay been offended at his holy, most holy laws, we have left undone, not done at all those things which we ought to

to have done, but instead thereof done those things which we should not have done, inasmuch as there is no health, no hope of health in us miserable, most miserable, and the greatest of sinners: all which when we seriously lay to our guilty consciences, how can we possibly prefer our own wicked, and abominable selves, whom we certainly know to be thus polluted, and defiled, before others, whose hearts we are no way so able to search and dive into, as we may into our own?

And being in so great a measure sinful, from the crown of our heads to the soles of our feet all over contaminated and infected, in so much as no part of us remaineth sound, we know no certain cure for our sick and wounded souls, laden with so many and so grievous sins, but to cast our selves into the arms of our most blessed Redeemer, and by a lively faith (though we cannot as Saints, yet) lay claim unto him as sinners, (as wounded and penitent sinners) whom he came to save; and his coming being to save such, he will certainly afford the seals of his Grace to such, and having appointed the Ministers of his Gospel to deliver them to such, we look

upon you (*Mr. Barton*) if you be a Minister of *Jesus Christ* as bound in duty ( having thrust your self upon us, and thereby kept off those who might otherwise have done it ) to perform your office, according to the dispensation of *God*, which is given to his Ministers to us ward to fulfil the word of *God*.

Col. 1. 25.

And we also say to you as the Apostle commands the Church of *God* to say to *Archippus*, Take heed to the Ministry that thou hast received in the Lord, that thou fulfil it; a part whereof is the Communication of the *Sacraments* of the *Lord Jesus Christ*, which ( we wish we had no cause to say so ) to our greif, and your own shame, you have hitherto omitted.

Col. 4. 17.

And therefore give us leave to tell you that the Ministers total omission of administering the *Sacraments* to the generality of the people under his charge, because there may perhaps some wicked persons, not known to be scandalous creep in amongst the Godly, is, as an erroneous, so an upstart way, never used in the Church, from the time of the first planting of it, till of latter dayes the wild Boar of the forest hath rushed into *Christs* vineyard, to the dan-

danger of the rooting out of the hearts of men the zeal to the frequent practise of applying the seals of Grace to their souls; and instead thereof to the planting of a peculiar and superstitious holiness in the Ordinances, thereby quite to invert the charitable use of them, and to bereave them of the great Legacy which the *Saviour* of the world hath left to his people.

And we do wonder there can be any person so obstinate and selfish, as thereby to have the eyes of his understanding so blinded, to force himself to believe that an upstart unused way, should be the right way, when *God* himself hath said, Ask for the old way, and with all told us, that it is the good way, & given us a charge that we should walk in that way, with a promise, that in so doing, we should find rest to our souls.

He hath also said by his Scripture for our instruction, Call to remembrance the dayes of old, ask thy Fathers and they will shew thee, ask thy Elders and they will tell thee.

And now can any man ( who is not utterly void of reason ) think that He for whom it is impossible to lie, hath promised  
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rest unto our souls by our walking in the old way, and hath promised to guide his Church all wayes in the right way, should notwithstanding break his word, and suffer it to wander out of the way, and that for above 16 hundred years together, even till these times, these very latter, and perrillous times, in which the spirit speaketh evidently, that there should come divers Hypocrites, men having their consciences seared with a hot iron, who should depart from the faith, giving heed to the spirit of error. 1 *Tim.* 4. 1. 2. *Tim.* 3. 1. *Jude* 19.

And shall that spirit of error have so much power, as contrary to Gods direction to intice us into new wayes, by perswading us to imbrace novel opinions, or unwarrantable practices in Religion, schismes or heresies? shall any, under any plausible pretence whatsoever, go about to make us believe, that the *Sacraments* are not necessary to Salvation, or that the Celebration of them doth not belong to the Ministerial Office, we shall boldly aver such to be of Yesterday, and not to be yet come to their understanding.

And



And we shall not be ashamed to say, they are altogether out of the old right way, and have made to themselves crooked pathes, wherein they grope as blind men, without eyes, and stumble at noon-day as in the twi-light, their feet treading the pavements of desolation and destruction, run to evil, far off from the way of peace and equity; which, it should seem, they never would be enduced to follow; which is the reason why judgment is so far from them, and justice comes not neer them.

And we do here for our selves profess, that if an Angel should come from heaven, and preach to us any doctrine in order to the putting us out of the right way, we would neither follow nor believe him.

For as it hath been hitherto, so shall it be ever far from us, of the Parish of *Barham*, in these licentious times, in which some would have the golden reines of discipline and government let loose in the Church, inso much that single Ministers and private persons might take up what formæ of divine worship they pleased to follow: so dangerous an example, far be it from us, to be led by; wandering stars, new, but false lights; bold, but blind guides

guides: far be it from us to make small or no account of the pretious Ordinances of our Lord and *Saviour Jesus Christ*, by neglecting the holy Sacrament of Baptism, and by counting the blood of the Testament as an unholy thing: far be it from us, to exchange the truth which we have received, for falshood which ought not to be believed; or to undervalue the sound doctrine which hath been taught us, by giving ear to old wives tales: for it is our firm resolution to imbrace that truth, which the great Doctor and Author of truth it self, hath commanded, the blessed Apostles taught, the holy Martyrs confirmed, and the most godly, and most learned men in all ages, practised; we shall desire to be washed, that we may be cleansed, we shall desire to eat that we may live.

Thus much have we thought fitting to declare, to the end that posterity, as well as those now living, might know what our Judgments are, concerning the sacred and saving Ordinances which our most blessed *Saviour* (whose name be for ever praised) hath left to his *Church*, and that in a time in which so slight a regard hath been had of his heavenly *Mysteries* we did  
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not with silence, and patience behold such horrible contempt, and detestable neglect: but on the other side might understand our reverend esteem, and opinion of the necessity and use of those Seals, that are to continue in his *Church*, until *He*, the *Author* of them, come to Judge the *World*, and that a more free and large admission ought to be to them, than of late hath been permitted, or allowed of: and also that obstinacy and selfish ends have been stumbling blocks in the way to this free admission, and that Tyrannical Presbytery of some, which hath cast those stumbling blocks in, is both new in erection, and erroneous in execution.

And as we have declared thus much, so we thought our selves bound in conscience to do it, to the end that we might not foolishly, like the unprofitable servant, hide our Talent in a Napkin, or perfidiously put our light under a bushel.

*Non nobis nati sumus*, was the saying of a Heathen, we are not born for the good of our selves alone, but for the welfare of others also; & we say of our very Enemies, as well as friends; to whom we have in some measure held out our light, as we have

have done to our neereſt Relations, whereby they may ( if they pleaſe ) ſee how to diſtinguiſh realities from apparances, ſubſtances from ſhadowes, truth from falſhood.

And notwithstanding though they may have but little or no regard to our care, & endeavours for their good ; nay, though as *Jannes* and *Jambres* withſtood *Moses*, they may ſtand in direct oppoſition to, and contradiction againſt us, yet ſhall not we ſay with the great Cardinal, *Si populus vult decipi, decipiat*, ( If the people will be deceived let them be ſo, ) but ſhall, to the utmoſt of our power, prevent ſuch deluſion, and as much as in us lies, guide their feet in the bleſſed wayes of truth and peace.

And in Order thereunto ſhall adviſe them, as we do the like to all others, of what condition, and quality ſoever they be, to beware of ſuch as come in ſheeps clothing; and to mark thoſe who make diviſion, experienced in the old *Maxime*, *Divide & Impera*, Divide and Command.

Of ſuch it hath been ſaid of old, *Quaſi vulpes in deſerto Prophetæ tui*, O *Iſrael* :  
O *Iſrael* thy Prophets are like Foxes in  
the

the desert: and it is justly to be feared, that some of that breed, are crept in amongst us.

Of whom that we may the better take heed, we shall continually and fervently pray to *Almighty God*, to give us a discerning spirit, and a right apprehension of the necessary use of his holy, heavenly and saving mysteries, so as we may not neglect, much less condemn them, but frequently and piously hunger and thirst after them, and withal that we may not be *Cajoled* by the selfish ends of any erring Presbyterians or others, how seemingly-holy soever they be, that we may be able to discern wolves clothed like sheep, and that he will arm us with the wisdom of the serpent, whereby we may understand and avoid the subtilties and deceits of those foxes, who earnestly desire to prey upon our goods and intellects, that so being safe under the shadow of our most Gracious Protectors wings, we may humbly, religiously and joyfully worship him according to his *Word* and *Sacraments*, ascribing unto him all Honor, Power, and Dominion both now and for ever.

*F I N I S*

Yours of December 31 I received, and  
with it a booke, which I presently un-  
dertoke to peruse, & must needs de-  
sire to know the Author of it, if you  
can learne it for mee, for I am excee-  
dingly pleased with the weight and  
solidity of it: and must needs judge  
him an excellent scholar that wrot  
it, & a man of very sober, & dis-  
creet Spirit worthy of all publique  
respect. &c.

Thos. Peyton . . .

Baptisme is said to be a Vainety, a Nullity as being  
onely to Infants, & that because wee were exam-  
ined for it: but so wee do for Women regarding the  
10<sup>th</sup> supper: And if the Reason & Equity of the Rule  
will carry it for Women as well as Men, then also wee  
shall joine issue in that point, and make it good  
up on that ground, for Children of believing Parents,  
as for the Parents themselves: for are not such  
Infants Federati, Confederates, and in the  
Covenant, though they cannot actually res-  
tipulate, yea surely as well as those which were  
circumcized. see. Vines in the Impostures of  
Seducing Teachers discovered p. 18. And a learned  
Tractise called The Birth privilege. /

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